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must give tonics as well as sedatives and he is no arbiter of thought.

At the same time it may be remembered that the successful salesman who helps make his firm a success must consider the suitability of his product to his customer and must not influence him to make any purchase which he cannot profitably use. Overselling and misrepresentation inevitably bring their own punishment—delayed though the penalty may be. Similarly, the library has no right to keep in stock anything which it cannot freely give to its users. The crux lies not in the sale, that is in lending it to those who ask, but in selecting only those things which really promote growth. The library, like the corporation, must be aggressive and constructive. It must not depart from the idea of community service any more than the corporation may engage in the sale of contraband goods. The corporation whose products hinder the progress of society is justly considered an enemy of society. There is no reasonable justification for the library which deliberately loads its shelves with feeble literary products which produce intellectual ænemia or with ill-balanced products which, instead of mental growth, cause only social colic.

Miss Flexner then offered the following resolution, which was seconded and passed:

Resolved, That the secretary of the Lending Section be instructed to request the Secretary of the American Library Association that, in view of the great interest in the Lending Section, and the importance of its discussions, at the next conference its meetings be scheduled to take place earlier in the week.

The chairman of the Nominating Committee offered the following report: For chairman, Bess McCrea, principal, Loan and Registration Department, Public Library, Los Angeles; for vice-chairman, Marie L. Fisher, librarian, Lawrenceville Branch, Carnegie Library, Pittsburgh; for secretary-treasurer, Ruth M. Barker, head of Circulation Department, Cossitt Library, Memphis.

JENNIE M. FLEXNER,

Chairman.

WALLER I. BULLOCK,

MARY A. BATTERSON.

Upon motion, it was adopted unanimously and the secretary was instructed to cast the ballot of the Section. These officers were declared elected as nominated, and the meeting adjourned.

MARY U. ROTHROCK,

Secretary.

LIBRARIES OF RELIGION AND THEOLOGY ROUND TABLE

The Libraries of Religion and Theology Round Table was conducted by Reverend John F. Lyons, McCormick Theological Seminary, at the Methodist Church House, June 29, 8:30 p. m.

The general subject, RELIGIOUS BOOKS IN THE PUBLIC LIBRARY, was discussed as follows:

SELECTING RELIGIOUS BOOKS FOR A PUBLIC LIBRARY*

BY FRANK G. LEWIS, *Librarian, Bucknell Library, Crozer Theological Seminary, Chester, Pennsylvania*

In most libraries it is well to set apart for religious literature a definite proportion of the income available for books and peri-

odicals and use this for nothing else except for literature of that type. In deciding this proportion it will naturally be asked what part religion properly has in life as a whole. Is it a twentieth of life? Is it a tenth? Is it a seventh? Is it a fifth? Let such questions be answered and book funds appropriated accordingly.

Directly or indirectly all users of a public library are interested in religion. An enterprising library recognizes these facts and attempts to respond to the varying religious views of all classes. For a public library to do less than this is to assume a sectarian position and to become a partisan in the community.

The religious literature of first importance is the collection of sacred books. For Chris-

*Abstract.

tianity these must be not only a good reference edition of the Authorized Version of the Bible but a similar copy of the American Standard Edition, of the Douay (Catholic) Bible, and the modern versions such as the Shorter Bible and the New Testament translations by Moffatt and Weymouth. Likewise there must be a copy of the excellent recent translation of the Jewish Bible, with which may well be placed a copy of the Hebrew, for it has been found that those who do not read Hebrew are interested and profited by looking at the arrangement of the books in Hebrew. Equally important is a copy of the translation of the Koran (Moslem Bible) and perhaps of the Arabic from which it is translated. Similarly, there should be a translation of some at least of the sacred books of India, of China, and Japan, all of which are now available at relatively low cost and are essential if the community is to have the privilege of educating itself religiously.

There must be also the best of recent discussions of religion. Every library should have a copy, for example, of the *Reconstruction of religion* by Charles A. Elwood and the *Fundamentals of Christianity* by Henry C. Vedder. The enterprising librarian will be ready to order such books as soon as they appear, on the same principle that he orders the best new fiction by well known writers.

Will such books be read? Of course they will not be read if the librarian takes the position that they will not be read. There is little chance that the reader will get to a book if the librarian stands in the way. If, however, these books are not only placed in the library but given due publicity, put on a "new book shelf" in an attractive position, their arrival in the library bulletined as is the latest fiction, and a good reading notice placed in the local newspapers where it will catch the attention of the people who would like to go to the library for such material but now find on the library shelves nothing which satisfies their eager minds, the librarian will have opportunity to awake to a new day as regards the significance of religious books.

PUBLIC LIBRARIES AND SUNDAY SCHOOL TEACHERS was the subject of a talk by Dr.

Bernard C. Steiner, librarian, Enoch Pratt Free Library, Baltimore, Md.

RELIGIOUS BOOK WEEK*

BY MARION HUMBLE, *Assistant Secretary, National Association of Book Publishers, New York*

Religious Book Week, among the many "weeks" that are nationally observed in this country, is really unique because it is religious, but has no denominational or other religious barriers, and it gives each individual religious organization an opportunity to use the aims and publicity of the Week to increase interest in religious books of their own belief, as well as others.

Children's Book Week, the only other national book week, was started in 1919 as an educational campaign to give to people more information about children's reading, and to give to booksellers more appreciation of the importance of children's books. The first Religious Book Week in 1921 was organized with the same idea: to give to individuals a better understanding of the enrichment which religious books add to life, and to impress booksellers with the importance of strong departments and advertising of religious books.

The movement immediately won the support of the churches, with the co-operation of literally thousands of ministers, realizing that the power of the spoken word can be greatly extended through the printed word. The denominational publishers in preparing for the Week sent out thousands of letters and circulars to ministers throughout the country; and special sermons, special book talks and book exhibits in the churches, special notices in the church calendars were a result.

The Religious Book Week Committee included a Presbyterian publisher, a Methodist publisher, a Baptist publisher, a Congregational publisher, a Catholic publisher, a Jewish publisher, and several general publishers with religious books. President Harding's letter of endorsement of the Week this year read as follows:

"It is a pleasure to endorse the program of your organization for the wider circulation

*Abstract.

of books of a religious character. I strongly feel that every good parent cares for his child's body, that the child may have a normal and healthy life and growth; cares for his child's mind, that the child may take his proper place in a world of thinking people; and such a parent must also train his child's character religiously, that the world may become morally fit. Unless this is done, trained bodies and trained minds may simply add to the destructive forces of the world."

This statement was read from thousands of pulpits, and copied by newspapers throughout the country.

The public libraries played a large part in Religious Book Week, holding exhibits of books, distributing lists, arranging for special talks at club meetings and before church societies.

The third Religious Book Week will be held March 4 to 10, 1923, the second week in Lent.

O. C. Davis of Waltham, Mass., read a paper on

THE BIBLE IN THE PUBLIC LIBRARY*

BY PAUL M. PAINE, *Syracuse Public Library, New York*

Nothing illustrates more plainly the difference between school advantages and public library advantages than the recommendation which was made in Dr. Bostwick's lucid article in a recent periodical on the subject which we are discussing here. It is that every form of religion should have its able defense in the public library. This will arouse no opposition, scarcely any comment, I suppose, amongst workers in libraries. The thought at the bottom of the suggestion is a common thought with us, namely, that the library is an open forum, free not only in the sense of costing you nothing unless you keep the book more than two weeks, not only in the sense that one is as free to go out as to come in, and to stay out as to do either, but free also in the sense which Milton meant in his *Areopagitica*, free for the other side, full of the raw material of opinion, free for opposing and contrasting views.

The reasons are obvious why this kind of

freedom is not complete in the public schools. In the realm of religion in particular the difficulties in the way of furnishing the contrasting views are so great that in New York State we avoid the subject altogether. We do not even allow ourselves the advantage of Bible reading in the school. I recently spoke to a large audience of intelligent women, all members of one particular race and creed, on the subject of "Good Reading for Americans" and among other things I reminded them of some of the treasures which the Old Testament contains: the matchless splendor of the first chapter of Genesis, a gorgeous poetic conception of the Creation which some people convert into a stumbling block by thinking it a diary; the granite moral law embodied in the Commandments containing their imperishable, though negative, ethics and religion; the Psalms of David, containing amongst the dross so much pure gold; the prophesies of Isaiah, the Book of Job, so great a classic that it has been discussed, I suppose, almost as much as the play of *Hamlet*. And then I went on to say that if these parts of the Bible were too precious to be ignored in public education, there were other books also, in that great sacred library which from the standpoint of culture and morality are quite as indispensable: the part known as the Sermon on the Mount, the part known as the Parable of the Prodigal Son, a work of fiction suitable to be read beside a deathbed, the part known as the thirteenth chapter of First Corinthians in which Paul defines charity. I asked these ladies if they thought we were doing justice to the children in the schools, children of whatever race, children of whatever religion or no religion, in denying to them these fundamental sources of culture. "No," said one of them to me afterwards. "but I know what is in the minds of those who are advocating the Bible in the schools. Their purpose is to proselyte." That is the situation, mutual distrust and suspicion as soon as religion comes to be mentioned in connection with public affairs.

One of the wonderful things about the public library is that it is practically free from this distrust and suspicion. In the library where I work we have, of course, the

*Abstract.

Catholic Encyclopedia and other standard works upon the Roman form of Catholicism. We have not specialized in that branch of learning. But the pastor of the leading Catholic church in the city not long ago urged his people to come to the public library to study their own religion. It is not in the Bible itself, I am convinced, but in the interpretation of it that the main difficulty exists, but I have never heard any objection on the part of any reader or critic, clerical or lay, to providing freely books on the interpretation of the Bible. George Hodges, that humor-loving scholar and saint, offers in *How to know the Bible* the best simple book of biblical criticism that I know of. It is fearless, but it is reverent. I don't see how it could make sceptics. I can see how it might answer the doubts of many who think themselves sceptics when really they are merely uncombed, unripe and half baked. Richard Moulton's book *The Bible as literature* still covers, I suppose, that side of the subject, although it is a quarter of a century old. And I most heartily recommend William Lyon Phelps' brief address called *Reading the Bible*, one hundred and thirty small octavo pages of the most interesting kind of comment, a worthy contribution by our foremost writer on all that has to do with letters. His chapter on Short Stories in the Bible is a sparkling literary essay, in which is quoted John Kendrick Bangs' memorable utterance, that Samson was a famous practical joker and that his last joke brought down the house, and in which are many shrewd remarks by Dr. Phelps himself, as for instance that Balak is one of the few men in the Bible characterized by undeviating stupidity. These are simple books. I am not a biblical scholar but merely a church school teacher who is striving to keep two or three jumps ahead of an uncommonly lively class of high school boys and college freshmen. But I can at least say a word for *The Cambridge Bible for schools and colleges*, a collection which I am glad to say we have completed for our main circulation department. The true spirit of scholarship finds expression in the preface to this edition in which Dr. Kirkpatrick, the general editor, disclaims responsibility for the opinions ex-

pressed by the editors of the several books and adds that he has not tried to bring them into agreement with one another.

While we are waiting—and it may be a long wait—for the common schools to find some way to get the Bible into the schools or to keep it out, to restore religion to its former place in education or to prevent any threatened approach of church and state, we can at least keep on doing in the library what cannot be done at present in the schools, that is we can give to the public an opportunity for private self instruction in this great subject, we can let people know what other people are thinking and feeling about God and Christian ethics and the soul of man and the hereafter.

Professor Phelps tells us that when President Eliot was requested by the authorities at Washington to select a sentence for a conspicuous place in the great Congressional Library he selected these words: "What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

There is nothing, Dr. Eliot thought, in the history of literature more worthy of the place than this. The words are familiar. How many librarians are there who could remark casually, as Phelps does, that the passage is from the prophet Micah?

And how many are there who could locate at once that other noble passage which appears in Greek in the beautiful new library of Hamilton College: "In the beginning was the Word"?

We may, then, surrounded by this cloud of witnesses, go farther than we have gone in presenting the Bible as a feature of our circulating collections, and we may safely use a portion of our time in consulting it ourselves.

THE CHURCH AND THE LIBRARY*

By REV. G. G. ATKINS, D.D., *Pastor of the First Congregational Church, Detroit, Michigan*

Historically the Christian church is built upon a library. The Old and New Testaments are the best and most enduring of Hebrew literature and the books of the Apos-

*Abstract.

tolic Church. That they are all bound up in one cover makes no difference. They have grown through the centuries, been gathered from many different sources, they are assembled through the continuity of their history and the unity of their spirit and without this library the church would be cut off from its own past and its message would be emptied of power.

The library is simply the gathering together of what men know or have thought or have done, made permanent and accessible through the magic of type and printer's ink. The church is the interpreter of what men have known and thought and done in terms of a supreme idealism, in terms of the unseen and eternal realities. The church, therefore, is constantly falling back upon the library for the material of her message and the library stands in very great need of the church for the last interpretation of all that the library contains.

The church is in debt to the library for what I venture to call the living content of her message. The preacher particularly needs manifold tributaries to his message; he must be disciplined by the insight, the solid reasoning of the philosopher; he must take into account the ordered knowledge of the scientist; his imagination must be enriched by the glowing music of the poet. He is dependent upon the library for all this.

The theologian is equally dependent. A theology which is not constantly corrected by new insights and understandings becomes a constraining form instead of an enlivening force.

The library is in debt to the church for services which are, maybe, more subtle but none the less real. There is in all literature, unless it be corrected by a high idealism, a power of dangerous decadence. Paganism, which is just the exaltation of the easy, pleasant or the alluring, never dies and if permitted it will always leaven literature with its corruption. We have only to take account of certain modern tendencies to see how true this is. A good deal of our poetry is simply the rewriting of the hopelessly commonplace in strange meters and a good deal of our fiction is simply undisciplined imagination playing with low themes and

trying to crown with a halo things which are best hidden by a curtain. The only correction for this is a high and persistent idealism which relates life to the enduring and sternly subordinates its baser impulses to the mastery of the soul.

Literature may deal with facts; it may be as broad as experience and imagination; it does not need to be pious nor orthodox and it must always take account of truth, but none the less, if it be not spiritualized it ceases to be literature. This particular service of the church to the library must be exercised in large, creative ways to make itself manifest only through the generations, but none the less, it is there. More concretely still, the church may serve the library by calling attention to good books and using them as aspects of its ministry. There is just now amongst us a considerable tendency to do just this. There is more preaching from books than possibly ever before. Some of this is doubtless due to the stress in which most ministers find themselves to get a Sunday evening congregation and is, maybe, a device rather than unselfish passion, but the value of it is beyond question. A notice from the pulpit will set more people to reading a book than possibly any other advertising. If the church will justly conceive this as an aspect of its educative ministry and so commend and interpret not only the last best seller with a taking title, but those books which have a larger and more enduring value, it may render the library extraordinarily valuable service.

The library can serve the church by putting upon its shelves the kind of books which contribute to the end which the church is seeking. As has been intimated, there is almost no limit just here. These books do not need to be specially religious or theological or ecclesiastical. Real history, real philosophy, real ethics, real sociology all bear directly upon the church's task. Indeed, the church cannot do her best work save as congregations contribute intelligence and continue in a thoughtful region the suggestion of the gospel, the program of the Kingdom of God.

Our own library here in Detroit arranged during the whole of Lent books for devo-

tional reading. The fact that I found one or two of my own in the list naturally made me think more kindly of the discernment of those who arranged the books, but even so, it was a real contribution to the higher life of Detroit. Such a program as this in which we are engaged tonight is itself a testimony to a new understanding, on the part of both the church and the library, of their common task—for they have a common task in the enlargement and the empowerment of life, the direction of imagination, understanding and motive toward those high and changeless regions in which life is made more perfect and out of which is drawn enduring power.

The program was characterized by interest, enthusiasm, and helpful suggestions. The attendance was 85.

The Nominating Committee, consisting of Dr. Frank G. Lewis, George L. Hinckley, Willard P. Lewis, presented the names of candidates for the offices of chairman and

secretary for the coming year; the persons nominated were unanimously elected:

Chairman, Mary M. Pillsbury, General Theological Library, Boston.

Secretary, Elizabeth Herrington, U. S. Veterans' Hospital Library, Tacoma.

The following resolution, upon the suggestion of Dr. Lewis, was presented and adopted:

Whereas, The efforts of the Religious Book Week Committee to spread the news of religious books among people have the commendation of the Round Table of Libraries of Religion and Theology,

Resolved, That public libraries and theological libraries be encouraged to co-operate fully with the Third Annual Religious Book Week, March 4-10, 1923.

The Round Table voted to request the newly elected officers to ask the A.L.A. to recognize the Libraries of Religion and Theology Round Table as a section of the A.L.A. to be known as the Religious Book Section.

GRACE J. FULLER,

Secretary, pro tem.

LIBRARY BUILDINGS ROUND TABLE

The Library Buildings Round Table was attended by about forty people. The topic announced for discussion was RECENT BRANCH LIBRARY BUILDINGS. The chairman, Willis K. Stetson, brought to the meeting plans of branch buildings recently completed, or under construction in Baltimore, Boston, Bridgeport, Brooklyn, New Haven, Newark, Toronto, West Quincy and Washington, as well as the pamphlet showing elevations and plans of recent branch buildings in Detroit. Studies of the proposed building for Elmwood Library, Providence, were also shown. Township libraries were represented by plans of Lethbridge, Alberta; Okmulgee, Okla.; and Webster, Mass., libraries. Miss Drake of Pasadena showed the plans of the children's library building in Pasadena.

The larger part of the session was devoted to the discussion of township buildings. Among the topics discussed was that of high windows, that is, entirely above the regular height of bookcases. It appeared that these are increasingly favored. Recent branches in Baltimore and Denver have high windows exclusively, Bridgeport low windows in front

and high on the other walls, while Boston has all low windows. In some cases one third of the available wall space is lost with low windows.

Various ways of putting heating radiators behind wall cases were alluded to, Baltimore, Denver and New Haven having different arrangements in details.

The defects of plastic floors were mentioned, showing that the claims of such floors need to be carefully investigated. One case was mentioned in which it was found desirable to put linoleum over the kind of composition used. Linoleum was considered to be satisfactory in place of cork-carpet and is now generally used.

There was some discussion of two story branches, Newark and Toronto both building these, with adult and children's rooms on different floors.

Attention was called to the fact that rooms usually placed in the basement of one story buildings are placed in the Detroit branches in a mezzanine story in the rear part of the buildings.

The plan given in Dana's *A library primer*,